

• SOUVENIR •

OF THE

GOLDEN JUBILEE

—OF—

St. Patrick's T. A. & B. Society,

• 1840—1890. •

---

PRICE 15 Cents.

---

Montreal:

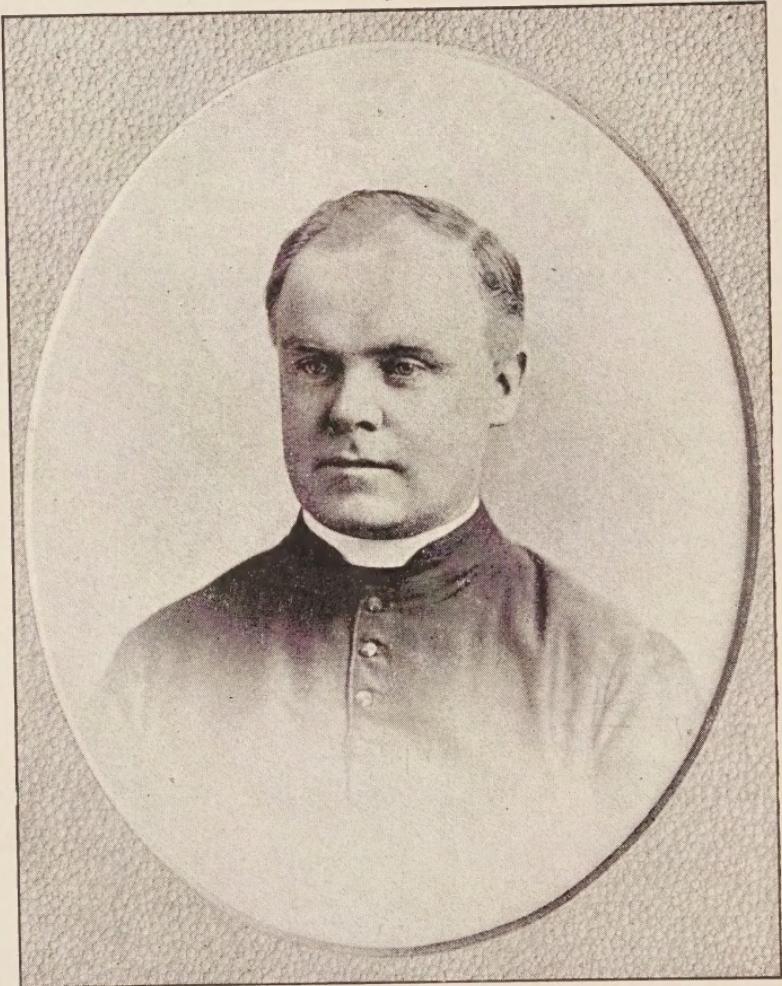
PRINTED BY THE DOMINION ILLUSTRATED CO.

1890.





Digitized by the Internet Archive  
in 2024 with funding from  
University of Toronto



REV. J. A. McCALLEN, S.S.,  
PRESIDENT ST. PATRICK'S T. A. & B. SOCIETY.

• SOUVENIR •

OF THE

GOLDEN JUBILEE

—OF—

St. Patrick's T. A. & B. Society,

• 1840—1890. •

---

— EDITED —

BY A MEMBER OF THE SOCIETY.

---

Montreal:

PRINTED BY THE DOMINION ILLUSTRATED CO.

---

1890.

## PREFACE.

---

The following pages are offered to the friends and patrons of St. Patrick's Total Abstinence and Benefit Society, and of the Temperance cause generally, as a souvenir of its Golden Jubilee, which has just been celebrated with so much enthusiasm in this city. It is but proper that the memory of so important an event should be preserved. St. Patrick's T. A. & B. Society is the oldest Catholic Temperance Society on this side of the Atlantic. With its history are connected great names like those of Rt. Rev. Patrick Phelan, its founder, Father Richards, Father Connolly, and the learned, esteemed and venerable Father Dowd. Its present chief lay officer, the Honorable Senator Murphy, has been an active member from the Society's first organization in 1840, and has the honor and glory of being its historian—living witness of the events which he relates. Finally, the success which has crowned both the religious and social celebration of the Golden Jubilee, and the universal interest which that event has excited, together with the reasons already offered, explain and justify the present publication. We hope that this little pamphlet will please and benefit the reader, and help to advance the grand and noble cause of Temperance.

THE EDITOR.

MONTREAL, March 3rd, 1890.

## INTRODUCTORY.

---

### ST. PATRICK'S T. A. & B. SOCIETY DECIDES TO CELEBRATE ITS GOLDEN JUBILEE.

At the regular monthly meeting of the St. Patrick's Total Abstinence and Benefit Society, held after Vespers on Sunday afternoon, November 16th, 1889, Hon. Senator Edward Murphy in the chair ; the Secretary, Mr. Jas. J. Costigan, after the transaction of the ordinary business, drew the attention of the members to the fact that, in the month of February, 1890, the Society would enter upon the fiftieth year of its existence. The event, he said, was a most important one, and the Society should at once take action towards having it appropriately celebrated. The Hon. Chairman, Mr. Murphy, then addressed the meeting. He reviewed the history of the Society from its formation on Sunday, Feb. 23rd, 1840. As the Hon. Gentleman has been an eye-witness of every event connected with the Society from its inception in 1840, his address was listened to with great attention and interest, and, on resuming his seat, he was most enthusiastically applauded.

The following motion was then adopted unanimously :

That the Committee of Management of this Society be hereby empowered to make all necessary arrangements for the due celebration of the Fiftieth Anniversary of the Society, which event is enhanced by the fact that it will also be the fiftieth anniversary of the introduction of the cause of Temperance amongst the Irish Catholics of Montreal and of the Dominion of Canada.

In accordance with this motion the Committee at once began to make preparations for the worthy celebration of the Jubilee. In this they had the hearty co-operation of the Society's Rev. President, Rev. J. A. McCallen, S.S., who at the monthly meeting of the Society on Sunday, Jan. 12th, 1890, announced that, owing to it having been decided to open a retreat for the men of St. Patrick's

congregation in St. Patrick's Church on Sunday, Feb. 23rd, 1890, it would be necessary to have the Golden Jubilee celebrated the week previous. He then suggested that the event assume both a religious and social character as follows :

All the members of both sexes and both branches of the Society to be earnestly exhorted to take part in a general Communion at the 8<sup>a.m.</sup> Mass, Sunday, February 16th, 1890 ; his Grace the Most Rev. Edward Charles Fabre, our loved Archbishop, to be invited to celebrate Mass on the occasion, and to administer the Holy Communion to all the members ; on the evening of the same day, at 7.30 o'clock, to have special prayers, a discourse on the virtue of Temperance, and the Benediction of the Most Blessed Sacrament ; to supplement and complete the religious celebration by a feast of music, song and speech in the Queen's Hall, on Monday, February 17, 1890, at 8 p.m., which would prove that a Temperance Society need not be, and in our case is, no stranger to all that is noblest and best in social intercourse.

The suggestions of the Rev. Father were warmly approved of, and immediately adopted.

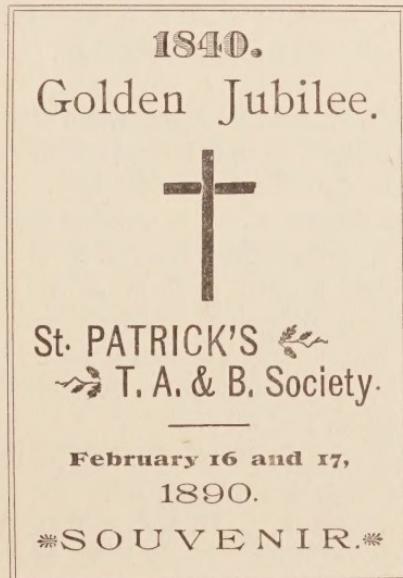


ST. PATRICK'S CHURCH.

## The Religious Celebration.

### Mass and General Communion.

At 7.30 o'clock on the morning of February 16th, the male members of the Society assembled in their hall and proceeded in a body to St. Patrick's Church to attend the eight o'clock Mass. His Grace the Most Rev. E. C. Fabre, D.D., was the celebrant of the Mass. He was assisted by the Venerable Rev. Father J. Toupin, S.S., and Rev. J. Casey, of St. Patrick's. His Grace administered Holy Communion to hundreds of devout communicants. During the Mass, Professor Fowler presided at the organ, and at intervals gave selections from the leading authors in sacred music. The members of the Society wore on the occasion, in addition to the regular badge, a neat souvenir badge of white silk, which bore the following inscription :



## Evening Service.

In the evening, at 7.30 o'clock, immense throngs of people filled every space in the commodious church. The sister Societies showed their great interest in the celebration by attending in large numbers, in regalia. These represented :

The St. Patrick's Society.

Irish Catholic Benefit Society.

St. Ann's T. A. & B. Society.

St. Gabriel's T. A. & B. Society.

Catholic Young Men's Society.

Leo Club of St. Patrick's.

St. Ann's Young Men's Society.

Young Irishmen's Literary and Benefit Association.

The seats of honor were arranged in the centre aisle of the sacred edifice, and were occupied by :

Hon. Edward Murphy, St. Patrick's T. A. & B. Society.

Ald. P. Kennedy, St. Ann's T. A. & B. Society.

H. J. Cloran, St. Patrick's Society.

Joseph Phelan, St. Gabriel's T. A. & B. Society.

J. Patterson, Catholic Young Men's Society.

Leo Club.

Richard Lennon, Y. I. L. & B. Association.

J. J. Gethings, St. Ann's Young Men Society.

Arthur Jones, Irish Catholic Benefit Society.

T. J. Finn, Grand Deputy C. M. B. Association.

John P. Nugent, President Branch 26 C. M. B. A.

F. McCabe, President Branch 50 C. M. B. A.

P. O'Reilly, President Branch 41 C. M. B. A.

T. P. Tansey, H. Butler and others of the C. M. B. Association Branches. Thos. Latimore and John S. Reilly, Irish Catholic Temperance Convention, and others.

The officers of the Society, Messrs. P. Doyle, John H. Feeley, B. Emerson, Jas. Tierney, James Milloy, John Lappin, J. Connaughton, James Meek, A. Brogan, J. H. Kelly, Thos. Finn, P. Callary, M. Sharkey, John Kerby, John Howard, A. Martin, J. L. Jensen,

John Walsh, Alex. Fyfe, Thos. Markey, D. Brown, and others, with the Secretary, Mr. Jas. J. Costigan, formed a Committee of Reception.

---

## Opening Prayers.

As soon as the various Societies had taken the seats assigned to them, the Rev. Father Dowd, S.S., the venerable pastor, who for forty-three years has served his congregation out of the fifty-two years of his priestly life, ascended the pulpit and recited the Rosary, the vast congregation joining fervently in the responses.

He was succeeded by the Rev. J. A. McCallen, S.S., President of St. Patrick's T. A. & B. Society, who preached the following powerful Sermon on Temperance, which it is needless to add was listened to with the greatest attention, and caused a most excellent impression on all his hearers.

---

## The Sermon.

"The plague shall not be upon you to destroy you, when I shall strike the land of Egypt. And this day shall be for a memorial to you, and you shall keep it a feast to the Lord in your generations with an everlasting observance. (EXOD. ch. XII., 13, 14.)

MY DEAR BRETHREN,—As we meet here to-night, to celebrate the Golden Jubilee of the Irish Catholic Temperance movement in Montreal, begun fifty years ago, in the old Recollet Church, by Rev. Patrick Phelan, S.S., then its pastor, we cannot find suitable words to express the feelings of joy and gratitude which fill our hearts. Through all these long years, the noble work of rescuing thousands from the slavery of drink, and of preventing thousands more from ever becoming its victims, has been carried on with little or no public boasting of results achieved, but with a quiet effectiveness no less meritorious in the sight of God and salutary to men.

How glorious this feast, the first of its kind ever celebrated on this side of the Atlantic ! How glorious an anniversary for our Irish Catholic Society, whose members have for fifty years labored for the amelioration of their race in this city, and for the salvation of so many of our citizens from the great evil of intemperance !

A fitting discourse for such an occasion borrows its difficulty not from lack of material, but from superabundance of facts which call for our notice.

In reading over the first chapters of the Book of Exodus I could not help contrasting the exile and bondage of the Israelites in Egypt to the exile and bondage of the slaves of drink,—and the efforts made to deliver the people of God from this bondage and lead them to a better land, to the fifty years battle (still going on) which the Irish Catholic Temperance Society has been waging for a similar purpose in behalf of the Christian people of this city, held in worse than Egyptian bondage by the tyrannical Pharaoh of our day, Intemperance.

“Behold,” said the Pharaoh of Egypt, “the people of the children of Israel are numerous and stronger than we. Come, let us oppress them, lest they multiply, and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land. Therefore he set over them masters to afflict them, and the Egyptians hated the children of Israel, and afflicted them, and mocked them, and they made their life bitter.” (Exodus, ch. I., 10-14.) And Pharaoh ordered all the male children of the Israelites to be killed at their birth.

Amid the sorrows and woes and sufferings of their long exile, the people of God struggled on till a deliverer was sent in the person of Moses to save them. This great servant of God was ordered to kill the spotless lamb, and with its blood to anoint the door posts of the houses in which the Israelites dwelt. And God said to Moses: “I will pass through the land of Egypt, and will kill every first born in the land of Egypt. And the blood shall be unto you for a sign in the houses where you shall be, and I shall see the blood and shall pass over you, and the plague shall not be upon you to destroy you when I shall strike the land of Egypt. And

this day shall be for a memorial to you, and you shall keep it a feast to the Lord in your generations with an everlasting observance." (Exodus, ch. XII., 12-14.)

Fifty years ago, the people of this city found themselves held in bondage by the tyrant Intemperance. He acknowledged no law but his own cruel will, and he riveted about the necks of the people a yoke that held them bound as slaves. More cruel than the Pharaoh of Egypt, he sought the lives not only of men but of women ; and those whom he did not kill, he enslaved and oppressed, " making their lives bitter."

But God took pity on His people, and raised up another Moses to be their deliverer. It was the saintly, zealous, indefatigable and fearless priest, Rev. Patrick Phelan, S.S.

On Sunday, February, 23rd, 1840, he gathered his people together and enrolled them in the noble army of Temperance, under the banner of the Irish Roman Catholic Temperance Society of Montreal.

Through the long vista of fifty years, we seem to behold him rising up as the deliverer of his people. What burning words of eloquence must have sprung to his lips as he beheld the woes and sorrows and want of his countrymen enslaved and impoverished by the tyrant drink !

Do we not seem to hear him exclaim : " My beloved people, a plague has fallen on you worse than any Egyptian plague,—the plague of Intemperance, which not only affects your bodies, but destroys your minds and hearts and souls as well. Your enemies surround you on all sides. Their cry is, if not in words at least in action : ' Come, let us oppress them, lest they multiply.' They have made your lives bitter. Tearing your youth from their homes, they have riveted around their young hearts the chains of a slavery which a passion for drink will never allow to be broken asunder. They have waylaid and entrapped your best men, standing in all the strength of their manhood—noble, generous, brave, virtuous—and they have dragged them down from the high plane on which they moved, and left them wrecks, physical, intellectual and moral wrecks, strewn along the pathway of life.

Woman, man's pride—mother, sister, wife, daughter—names so dear to the heart, they have ruthlessly attacked, and in the very stores from which she was to procure food for her children have offered her liquor, which sends her to her home not an angel of light and love and virtue, but a demon of darkness and hate and vice ; victim herself first, only to drag her children with her to the lowest depths of sin and misery.

" The very Lord's day has not escaped these enemies of your souls. That one day (one out of seven) set apart for the service of God is so little sacred in their eyes, that before you bend your knee in prayer to God they allure you to the temple of drink, and hold you exiles and strangers to your Christian home, still greater strangers to the temples of your God, to pass the day in drunken orgies and to ruin, by your scandals, the souls of the little ones of Christ.

" The poor, alas ! the poor, might have excited their pity. But no, they too must be drugged and sent to our presence with the stench of liquor strong on their breaths, to beg piteously for food that was refused them by men who have the heart to increase, by intoxicating drink, the suffering and cruel sorrows of their sad lot."

In such or similar words must the zealous Father Phelan have spoken to his people ; for, if we believe the eye-witnesses who carry to us the history of those days, Montreal was indeed a true land of Egypt, with its Pharaoh, Intemperance, holding high carnival amid the ruin and desolation of thousands of its citizens.

And then this new Moses had his people " mark themselves " with the virtue of sobriety, that, when the Lord should pass by, the plague of Intemperance should not be upon them to destroy them.

And putting himself at their head, at the head of an army of Christian sober men, he led them forth from the bondage under which they groaned towards the promised land of God's Church, flowing with the milk and honey of prayer and of sacraments and of divine grace—to the land of the Christian home, rich with the blessings of sobriety, of peace and of true freedom. And these prayers and these sacraments, and their total abstinence pledge, were to them a pillar of cloud by day to hide them from their enemies, who sought to drag them back to misery and slavery ; and the bright

attractiveness of the Christian family was to them a pillar of fire by night to guide their steps to their home on earth, till they should be gathered to their reward in a home not made with hands, eternal in heaven, to a kingdom into which Divine Truth has decreed no drunkard shall ever enter.

The grand army of total abstinence men whom Father Phelan gathered under the banner of the " Irish Catholic Temperance Society of Montreal " have not deserted their colors ; and therefore are we here to-night to celebrate the victories won by them during fifty years of hard struggle and combat, with such fearful odds on the side of the enemy. Faithful to their teachings, and encouraged by their example, we shall continue the struggle till, with God's blessing, complete victory crowns our work.

The weapons which Father Phelan put into the hands of his soldiers we place in yours. They are to be found emblazoned on the banner of our Society, " St. Patrick's Total Abstinence Society," and in the cross, with our motto : " In hoc signo vinces "—" In this sign you shall conquer."

Our first weapon of attack and defence therefore is our *Society*. In union there is strength. Men often band themselves together for evil purposes. It is but proper that we should unite our individual forces for the success of so noble a cause as that of temperance. The members of a temperance society must necessarily find much encouragement in the thought that they are not alone in the conflict. By their side are to be found their fellow members, who are practicing the same virtue which they practice, fighting the same battles, sharing the same victories, and proving a bulwark of mutual strength against their common foe. Whenever one falls there are those near who hasten to raise him up. Whenever the tempting bribe of the enemy makes one falter in allegiance to the better cause, there are those near who save him from a traitor's crime, by proving to him that liquor promises joy, but begets sorrow ; promises pleasure, but inflicts pain ; promises freedom, but enslaves with the most cruel of all slaveries. Our Society then is our first means of preserving to our temperance men the blessings of sobriety.

The total abstinence pledge, when faithfully kept, makes secure those blessings forever.

What a beautiful virtue temperance is, guardian and moderator of all other virtues ! How attractive, how consoling, how fruitful in rich blessings ! All the gifts of God are good ; but all of them may be abused. If no one carried to excess the habit of drinking liquor, there would be no necessity for the total abstinence pledge, and we might remove from our banner these words inscribed thereon.

But whether it is the weakness of man's will, or the strength of evil inclination, or the influence of bad example, or the adulteration of alcoholic beverages, I will not stop to examine ; but I will say that experience, the best of all teachers, has proved that total abstinence is for many a necessary remedy against intemperance, while it is for all the most secure means of preservation from that vice.

If we pass from door to door in this great city and inquire : " Have you a relative, neighbor or intimate friend, victim of the liquor habit ? " how often would the answer be in the affirmative !

O, accursed drink ! which turns so many paradises on earth into veritable hells ; which drives away the angel of peace, contentment, love, joy, virtue, happiness—to bring in the demon of discord, discontent, hate, sorrow, vice, and misery ; which fills the home with oaths and blasphemies, robs its members of paternal, maternal and filial love—unfits them for the responsible duties which they owe to one another, and bequeaths to unhappy offsprings a curse which will be perpetuated to generations yet unborn.

Let experience again speak, and let us listen to the oft-repeated and always sad tale of the blighting influence of drink on the individual drunkard ; time wasted, health shattered, name tainted, reputation lost, purse emptied, will weakened, intellect destroyed, vice encouraged, virtue banished, soul ruined, misery here, and to the drunkard who dies a sudden death, in the very midst of his crimes —eternal torment hereafter. And remember, that not one of these victims ~~had~~ indulged in drink with the avowed intention or purpose of becoming a drunkard. Not one of them indulged in theh

of tippling but resolved to prove a glorious exception to all his comrades who had come to ruin by intoxicating stimulants ; while many laughed in derision at the warning voice of priest, relative or friend, and snapping their fingers declared they would not give even that much for the man who did not know when to stop, and they, too, were laid in a drunkard's grave.

It is precisely because we have seen better men than we—more brave, more intelligent, more talented, more virtuous, who have in spite of all these qualities of mind and heart and soul succumbed to the fatal love of the intoxicating cup, that we are resolved to keep ever emblazoned on our banner the title of our Society, "Total Abstinence," and endeavor in our lives to prove faithful to its practice.

And we are encouraged still more in this our resolution by the sight of the cross and its motto, which we find crowning the words Total Abstinence : "In this sign you shall conquer."

Temperance is a virtue. Total Abstinence is the perfection of that virtue in the practice of Christian mortification, just as virginity is the perfection of chastity. Let us not forget that we are the disciples of a crucified Master, whose life from the crib to the cross was one of mortification and suffering. On the cross He atoned for the excesses of the drunkard by the cruel thirst which He suffered. By total abstinence from the licit but dangerous beverage extended to us, we wish to share in Christ's sufferings, to honor His sacred thirst, to practice penance, to atone by this mortification of our unruly appetites for our many offences against God. "In this sign shalt thou conquer" was the motto on Constantine's banner as he led his army against the enemy. "In this sign you shall conquer" will be our motto in the war which we have to wage against our sworn and dangerous enemy, drink.

And while total abstinence is a sure preservative from the evil of intemperance for ourselves, what an example it must prove to those who, tired of their excesses, desire to return to a sober and Christian life ! There are in our Society many who have never known the taste of liquor. There are others who have never once gone to excess in the use of intoxicating liquor, but they are men filled

with the spirit of charity ; and to strengthen the wavering, and encourage the coward, and to lift up and save the fallen have they bound themselves by the pledge of total abstinence. And God has blessed them and their homes, and God waits to crown their charity.

*“He who converteth a sinner from the evil of his ways, shall save his soul from death, and shall cover a multitude of sins.”—ST. JAMES, CH. V., 20.*

Another, and a most encouraging title, is on our banner—the name of Ireland’s apostle, the name of our patron saint—St. Patrick—St. Patrick’s Total Abstinence Society.

We are the children of Patrick. The faith which he bequeathed to us must live in our works, and the zeal which he displayed to save souls must be the model of our own.

When the great apostle of temperance, Father Matthew, in 1838 offered to the Irish people the total abstinence pledge, and more than 1,800,000 men, women and children were made disciples of temperance, what a change came over the land !

When the pioneer of temperance in this city, the saintly founder of our Society, enrolled his thousands under the same banner, there was effected a revolution in the physical, temporal and spiritual state of our people little short of the miraculous. I will leave its history to one who was an eye-witness of the events which transpired in the old Recollet Church fifty years ago, and of the blessings which attended the Irish Catholic Temperance Society in its efforts for the amelioration of the people of its race.

There are men of other nationalities who live in glass houses and yet throw stones at those whom they call the drunken Irish. Statistics prove that Ireland is not the most intemperate of the English-speaking nations, but the least intemperate.

We are not of those who believe that the Irish people have all qualities and no defects. It is to be regretted that the people of all lands, and all classes of society in every land, furnish too large a quota to the army of drunkards. Compare class and class alike—high, middle and low—and the Irish nation, and the various classes of Irishmen in the high, middle and lower walks of life will bear comparison with any of the English-speaking people in the prac-

tice of temperance. If, in contradiction to this statement, I am told that so many of our people are here engaged in the liquor traffic, I will not defend them, but will still hold to the above statement by pointing to names not Irish of the great millionaire brewers of Canada and the United States, who not only furnish liquor to gilded saloon and low groggeries alike, but come forward when necessary to pay the fines of those whom the law would soon drive out of this business, but for the support and influence of these lords of the land.

But this is not practical for you or for me. The conduct of others does not excuse our own. This much I will say, that if we Irishmen, and sons of Irish temperance men, are true to our mission, true to the name of the glorious patron of our fatherland, true to the holy patron of this very church, and of our Society, we will join hands in the battle of virtue against vice, of honor against dishonor, of freedom against slavery. And when the curse of drink will have been banished from every home, we shall stand erect in the face of the world, the genial, the generous, the brave, the industrious, the patriotic, the religious men and women, whom the nations of the earth proclaim us to be. And true to the name of Ireland's apostle and our Father, emblazoned on the banner of our Society, we shall prove that the Faith which he bequeathed to us is one which lives by works, and that among those works must ever be counted the practice of the great, the noble, the life-saving virtue of temperance.

And, last of all, and best of all, our society is *Catholic*. This title alone might occupy an entire lecture, and we must be content to speak of it in so few words.

Those only who possess the gift of Catholic Faith can realize the power and strength and courage and hope and consolation which this one word gives. We are bound together in one Faith, one Baptism, one Lord. We have the help of sacraments which like Baptism makes us Christian ; like Confirmation confirms us soldiers, ready to do battle against our spiritual enemy ; like Penance, heals the wounds made by sin ; like the Holy Eucharist, nourishes us with heavenly bread ; like Holy Orders, gives us leaders ; like

Matrimony, sanctifies husband and wife, and gives them grace to fulfill their important duties of love and respect towards each other, and to their family.

The temperance cause must of necessity find in the Church a most powerful ally. And so it is. The vicar of Christ, Pius the Ninth of holy memory, and Leo XIII., the immortal Pontiff of our day, before whose wisdom and prudence and virtue even a non-Catholic world bows with respect, have spoken with no uncertain accent in favor of Catholic Temperance Societies. Their words have been re-echoed in the councils of the Church and by the Bishops who have the care of our souls. And Catholic laymen true to the voice of their pastors have banded themselves together to do battle for the individual, the family and society, against the forces arrayed to perpetuate the evils of the liquor traffic. What the outcome of the battle will be I cannot predict. When this enemy of individual happiness, family peace and social order will be annihilated, or his influence kept within the bounds of law, God alone knows.

But we have living eye-witnesses to tell us, what Father Matthew has done for Ireland ; what the Father Matthew of Montreal, Father Phelan, has done for the Irish race in this city : what the Father Matthew of the United States, the Most Rev. Archbishop Ireland of St. Paul, has done for his episcopal city and diocese ; what the Catholic Total Abstinence Union of America, more than 100,000 strong, has done for their country ; and we have therefore well grounded hopes that the outcome of the Church's battle against unlimited liquor traffic will result in victory.

When will our statesmen awaken to the fact that the prosperity of Canada depends on a just solution of the important question which we have laid before them ? It is not likely that all the clergymen of this city would petition for high license and the separation of the liquor trade from the grocery, if they had not the sincere conviction that these are for the best interest of religion and morality, without which no government can remain stable.

We maintain that we are as a body, as intelligent, as prudent, as just, as patriotic, as are the honorable gentlemen who make the law. We have with us the intelligence and justice and patriotism

of the most respectable and law-abiding citizens of this city. Our advice is sought and our views respected on other important questions. Why so much procrastination in acting on the just demands we respectfully lay before the Legislature?

It is an acknowledged fact that most of the intemperance of women is due to the facilities they have for procuring liquor in the groceries. Let us protect the wives, brothers, sisters and daughters of this fair city by making it impossible for them to procure liquor with such facility, and, therefore, let us separate the grocery from the liquor trade. No woman who respects her womanhood will enter a public saloon.

It is an acknowledged fact that our laboring class cannot reach their homes each evening as they quit work, without meeting twenty, fifty, one hundred temptations in the way, and, alas! we know with what sad results. Money that should go for the comforts of a happy and peaceful home is spent in the physical, intellectual and moral ruin of the drunkard, which, if saloons were less numerous, would pay the city, and the country at large, better than any revenue they receive from the whiskey tax.

And apropos of revenue, will not high license have for result not only to diminish the number of saloons in this city, but to increase twofold the revenue both for city and province alike? And, what is still better, will leave a large surplus with which to pay liquor inspectors and other officers, who will prevent adulteration of all alcoholic beverages and uphold the majesty of the law. These results have been obtained elsewhere. I know no reason why they should not be obtained in Montreal.

But we must not be unjust to those who are engaged in the liquor traffic. I answer that out of the more than 6000 men engaged in selling liquor in Philadelphia, in 1887, not one of the 4,500 who were refused licenses in 1888 has been forced to beggary, or to take up quarters in the Philadelphia almshouse. No, there is wide enough field in a city like this to earn an honest living without being forced to engage in the liquor traffic. This has been proved time and again in all the large cities of the United States in which high license has been tried. And it will speak badly for the indus-

try, the energy, and business qualities of our citizens, if it fail here.

While waiting patiently for our legislators to take action in this matter, we will start out on the second half of the century of our Society with renewed vigor and courage, stimulated to greater zeal in the noble work of temperance by the active sympathy of the numerous friends and patrons of our cause whom we behold assembled here to-night, non-Catholic as well as Catholic.

To our active work we will add prayer, that God may hasten the day when not only the Irish Catholics of Montreal, but all the citizens of this fair city, may see intemperance banished from their streets and from their homes ; and the woes and sorrows and desolation and vice to which their eyes have become familiar, replaced by the innocent pleasures and joys and rich blessings, spiritual and temporal, which sobriety bestows.

May this Golden Jubilee of St. Patrick's Total Abstinence Society be the opening of a new era of prosperity to the temperance cause, and may its banner ever be found in the foremost ranks of the ever-increasing hosts of temperance men. Then will Montreal, so justly proud of her material prosperity, her mighty river, her snow-covered or grass-clothed Mount Royal, her churches and institutions of learning and of charity, and the religious spirit of her people, add to all these glorious titles that of the most temperate city of the world.

---

### Benediction.

After the sermon, the Benediction of the Most Blessed Sacrament was given by the Rev. P. Deguire, S.S., Rector of St. James Church. He was assisted by the Rev. James Callaghan, S.S., and Rev. Joseph Casey of St. Patrick's.

### THE REV. CLERGY PRESENT.

It had been the desire of his Grace Archbishop Fabre to assist at the evening service, and to give the Solemn Benediction ; but he was prevented by a previous engagement, which called him to

another church of the city. In the Sanctuary, besides the venerable Father Dowd, S.S., Pastor of St. Patrick's, there were Revs. P. Deguire, S.S., and J. E. Filiatrault, S.S., of St. James, Rev. J. Loner-gan, of St. Bridget's; Rev. J. Salmon, of St. Mary's; Rev. W. O'Meara, of St. Gabriel's; Rev. J. Donnelly, of St. Anthony's; Revs. E. Flynn, C.S.S.R., and X. Gerard, C.S.S.R., of St. Ann's; Rev. G. Traggesser, of the Hotel Dieu; Revs. J. Toupin, S.S., J. A. McCallen, S.S., M. Callaghan, S.S., J. Callaghan, S.S., and J. Casey of St. Patrick's. Brother Arnold, of St. Ann's School, so well and so favorably known for his efforts in the cause of the Christian education of children, was also assigned to a seat in the Sanctuary.

### THE DECORATIONS.

The Sanctuary was most handsomely decorated. From the high ceiling hung in graceful festoons red, white, blue and green bunting. Banners, flags and numerous streamers, bearing religious emblems, lined each side of the large sanctuary; while above the statues of the Sacred Heart and of the Blessed Virgin were beautiful shields with the following inscription in letters of gold: "Temperance, 1840." "Temperance, 1890." The altar was ablaze with hundreds of lighted tapers and with lamps covered by globes of various colors, which, with the rich plants and ferns and flowers, made up a scene of exquisite beauty. These decorations reflect great credit on the popular sacristan, Mr. S. Young, who is also a member of St. Patrick's T. A. & B. Society.

### THE MUSIC.

The musical portion of the services was in keeping with the rest of the celebration. A choir of eighty male voices, under the direction of Professor J. A. Fowler, rendered with grand effect the following selections: Sanctus and Benedictus from Fauconnier's Mass, Gounod's Ave Maria and Rossini's Tantum Ergo. The tenor solo of the Sanctus and Benedictus was sung by Mr. J. J. Rowan, whose beautiful voice was never heard to better advantage. Mr. T. C. Emblem sang the Ave Maria with the violin obligato accompan-

iment by Rev. M. Callaghan, S.S., both singer and violinist displaying great musical taste in its rendition. The solos in the *Tantum Ergo* by Messrs. J. J. Rowan, F. J. Greene and E. F. Casey, with chorus by the full Choir, and the *Laudate Dominum* with solo by Mr. Charles Brady, whose powerful voice filled the vast edifice, reflect great credit on these gentlemen, and proved a fitting close to one of the grandest musical services ever given in St. Patrick's Church.

#### ADMINISTERING THE PLEDGE.

At the conclusion of this beautiful evening service, several hundred men advanced to the Altar railing and repeated the formula of the total abstinence pledge,\* administered to them by the President of the Society, Rev. J. A. McCallen, S.S. This was a most edifying sight, and must have gladdened the hearts of the venerable and beloved Pastor, Father Dowd, and his Clergy, all of whom have so much at heart the success of the Temperance cause among their people. The Secretary of the Society, Mr. J. J. Costigan, delivered to the new members their cards of admission to the Society in the hall adjoining the church.

Thus was fittingly ended one of the most successful religious celebrations ever held in St. Patrick's Church, second only to the grand celebration of the Golden Jubilee of the Revs. Father Dowd, S.S., and Toupin, S.S., a few years ago, in 1887. A new impetus has been given to the cause of Temperance which will no doubt greatly benefit both religion and morality in Montreal.

---

\* We cannot help recalling, in this connection, a touching incident which occurred two Sundays later, when the venerable Mr. James Sharkey, at the end of the Men's Spiritual Retreat, advanced to the altar railing, and, having renewed his pledge, presented to the Rev. President of the Society a pledge card which on the same day and date he had received from Father Phelan fifty years ago. He was able to add, "I have kept my pledge."

## The Social Celebration.

---

The Social celebration of the Golden Jubilee of St. Patrick's T. A. & B. Society was held in the Queen's Hall on Monday, February 17th. The stage was decorated for the occasion with the Papal flag, and with those of the Dominion, Ireland, England, France and the United States. In the centre was displayed the banner of the Society, representing Father Matthew administering the pledge. On each side of this banner were shields with the inscription, "Temperance, 1840-1890." There was also a profusion of varied and choice plants, kindly furnished for the occasion by Mr. A. Martin of the Elmwood Nurseries, who is one of the prominent members of the Society.

There was a very large audience present to do honor to the occasion, our leading Protestant citizens and their families vieing with their Catholic neighbors, in contributing to the success of the celebration.

### OPENING EXERCISES.

Shortly after 8 o'clock the President and guests entered, and were greeted by the melodious strains of "St. Patrick's Day," played by the orchestra. The Hon. Senator Murphy presided, and was supported by the Rev. J. A. McCallen, S.S., and Mr. H. J. Cloran, President of St. Patrick's Society. Amongst the invited guests present were:—Messrs. John S. Hall, M.P.P., Dr. W. H. Hingston, G. W. Stephens, John Patterson, Catholic Young Men's Society; Ald. P. Kennedy, of St. Ann's T. A. & B. Society; John Phelan, St. Gabriel's T. A. & B. Society; Richard Lennon, of the Young Irishmen's L. & B. Association; John J. Gethings, of St. Ann's Young Men's Society; A. Jones, of the Irish Catholic Benefit Society; J. Rafter, St. Anthony's Society; James Connaughton, A. Emerson and T. J. Finn, C. M. B. A.; representatives of Notre Dame and other French Temperance Societies, Rev. Brothers Tobias, Xavier, Edmond and Romerique.

In the private box were Very Rev. L. D. A. Marechal, V. G.; Rev. Fathers Strubbe, of St. Ann's; J. Bamboneau, O.S.D., F. Marre, S.S., of Notre Dame; J. Toupin, S.S., M. Callaghan, S.S., J. Callaghan, S.S., J. Casey, of St. Patrick's, and G. H. Tragesser, of the Hotel Dieu.

Letters of regret for non-attendance were received from Sir Donald Smith, J. J. Curran, Q.C., M.P., Messrs. Major E. L. Bond, Ald. J. D. Rolland, United States Consul General Knapp.

### HISTORICAL ADDRESS.

BY THE HONORABLE EDWARD MURPHY.

Hon. Edward Murphy, on rising to open the proceedings, was greeted with rounds of applause. After a few preliminary remarks, he said :

REV. FATHERS, LADIES AND GENTLEMEN :—If I have the honor and the privilege of being selected to preside over this vast assembly of the friends and patrons of Temperance, it is no doubt owing to the fact that I am the chief lay officer of St. Patrick's Total Abstinence and Benefit Society, whose Golden Jubilee we are celebrating, and one of the very few members now living who joined the temperance movement inaugurated fifty years ago by the Irish Catholics of this city. To me has been assigned the pleasant duty of bidding you all welcome, and of giving you from my own personal reminiscences a brief history of our Society from its inception in 1840 to this most joyful occasion of its Golden Jubilee. Of course, in the short space of time allotted to this address, I can only refer to the most important events connected with the temperance movement amongst the Irish Catholics of this city during the past fifty years.

It was after Vespers, on Sunday, the 23rd of February, 1840, in the old Recollet Church, that the Rev. Patrick Phelan, S.S., pastor of the church, addressed the members of the congregation in a powerful and eloquent sermon on the evils of intemperance, and explained the object for which they had been called together. This object was to form a society to combat intemperance, then, as now, the crying evil of the day. This appeal was not made in vain;

for, at once, a large number of the oldest and best members of the congregation, over three hundred, advanced to the altar railing and repeated the pledge which was administered to them ; after which they received the reverend Father's blessing and had their names enrolled on the books of the Society. The male members then adjourned to the sacristy, and with the Rev. Father Phelan, S.S., as Chairman, and Mr. Thomas Hewitt as Secretary of this second meeting, adopted a constitution and elected officers and committees of the Irish Roman Catholic Temperance Association of Montreal, —I believe the first Catholic temperance organization formed in America. We may, therefore, justly look upon the Rev. Patrick Phelan as the pioneer of

#### THE CATHOLIC TEMPERANCE MOVEMENT

on this side of the Atlantic. As Father Mathew had established the Cork R. C. Total Abstinence Society (the first in Ireland) on the 10th of April, 1838, we were, therefore, less than two years after him in the grand and noble work.

What happy memories cluster around that dear old Recollet Church on Notre Dame street, as I now picture it to my mind ! How dear to the hearts of Irish Catholics who worshipped within its walls, were the priests who instructed them on their Christian duties, nourished and strengthened them with the sacraments of the Church, and attended to all their spiritual wants long before St. Patrick's was built ! The good work inaugurated on Sunday, February 23rd, 1840, was followed up every Sunday after Vespers with that zeal which was so characteristic of Father Phelan, till on the first anniversary, 1841, nearly 3,000 names were on the Society's roll of membership.

In January, 1841, our French Canadian friends established "*La Société de Temperance du Diocèse de Montréal*," a flourishing organization which did much good. I may add here that Temperance organizations had also been established in Montreal by our Protestant fellow citizens some years previous to the foundation of our Society in 1840.

On the 21st February, 1841, the name was changed to the Irish Roman Catholic Total Abstinence Society, and henceforward only total abstainers were admitted as members. During the previous year a large number had taken the total abstinence pledge, but no distinction had been made between them and those who had simply pledged themselves to temperance. The Society had God's blessing with it, and prospered so visibly that the Montreal *Herald*, describing the procession on St. Patrick's Day, 1842, spoke of the 3,000 members composing it, as "a body of well-dressed, respectable men in rosy health, each wearing a temperance medal suspended from his neck by a green ribbon, and keeping step with admirable regularity, while 20,000 of our citizens lined the streets as lookers-on." The Society had in the procession that day four beautiful banners emblematic of religion and temperance, namely, the Blue Banner of the Cross, with a cross emblazoned in gold and bearing the motto of Constantine, "In hoc signo vinces." This led the procession. Second came the Green Medal Banner of rich silk, bearing on it the arms of the Society and its medal. The third was the ladies' Crimson Banner, displaying the tree of temperance bearing on its numerous branches the rich fruits of temperance, namely, charity, joy, peace, patience, etc., etc. The fourth and last was the Father Mathew Banner, displaying on the front a beautiful painting of the great apostle of temperance, in the act of administering the pledge, and on the reverse side the harp, round tower, and other national emblems. This banner has been the model from which all have since been painted.

Early in 1843 the Rev. Patrick Phelan was consecrated coadjutor Bishop of Kingston, and removed to his diocese, after which the venerable Father Richards, S.S., was appointed President of the Society. In September, 1843, the Society assisted in a body, with banners and band, on the occasion of the laying of

#### THE CORNER STONES OF ST. PATRICK'S CHURCH,

and through its Vice-President, Mr. J. P. Sexton, late Recorder of this city, it had the honor of laying one of the seven corner stones of that sacred edifice. The stone laid in its name was that near St.

Joseph's altar, the Society making an offering at the same time of £25, or \$100 Canadian currency. The name of the Society was again changed to the "St. Patrick's Total Abstinence Society" a little before St. Patrick's Church was opened in March, 1847.

On the lamented death of the venerable Father Richards, who died in 1847 of typhus fever, a martyr to his zeal at the emigrant sheds, the Rev. J. J. Connolly, S.S., was appointed President, which office he held till he left for Boston, in 1860, when our revered and venerable pastor, Father Dowd, S.S., assumed the presidency, which position, after some years of active service, he felt compelled to relinquish, owing to the great increase of his parochial duties. He was succeeded in the following order by the Rev. Fathers Hogan, S.S., Bakewell, S.S., Leclaire, S.S., Macdonald, Kiernan, and M. Callaghan, S.S. In 1887 the eloquent and indefatigable Father McCallen, S.S., was appointed President, which position he still holds, and we earnestly hope he will long retain, to the great advantage of the temperance cause in this city and to the benefit of the members of the Society. You, my fellow members, all know how zealously he has labored for the promotion of temperance, and the eloquent and touching appeals he has made at our monthly meetings on the evils of intemperance and its sad effects on the family, the individual, and the public, and his zealous efforts in promoting the success of the great cause which he has so much at heart ; for, ladies and gentlemen, his heart is in our good work, and with God's blessing he will succeed.

To increase the usefulness of the Society, some few years ago a benefit branch was added, by which the family of a member in good standing is entitled to certain benefits at his death.

As the Irish Catholics of this city increased in numbers and new parishes were formed, the good work of temperance went on, and received fresh impulse from the new and flourishing societies which were organized.

In 1884, our Society took an active part in organizing the Irish Catholic Temperance Convention of Montreal, the first regular meeting of which was held in St. Patrick's Presbytery on June 12th, 1884, under the presidency of our venerable pastor, Father Dowd,

with the indefatigable Mr. J. J. Costigan acting as Secretary. The object of this Convention is the promotion of temperance by all possible legitimate means. It acts in the name and by the authority of the various societies in emergencies, when prompt and united efforts are required to advance the cause of temperance.

Having brought the history of the temperance cause among the Irish Catholics of Montreal down to the fiftieth anniversary of the foundation of this Society in 1840, I shall conclude by saying a few words on the

#### WONDERFUL CHANGE FOR THE BETTER

wrought by the introduction of total abstinence here fifty years ago. Before that time there was a vast amount of open drunkenness to be seen in our city. Men were drunk in the public streets at every hour of the day as well as of the night. Previous to that date, it was not considered a disgrace even for those occupying respectable positions to be seen in that state ; but the influence of the temperance organization made itself felt in every rank of society. Many reforms were made, some of them of a very marked character, as when old drunkards of years' standing were suddenly and permanently converted by God's grace, and by the exertions of the Society became useful and respected citizens and zealous supporters of the temperance cause. Many families had peace, plenty and happy homes restored to them. Many returned to their religious duties which had been neglected for years, in consequence of their intemperate habits. All this and more has been achieved by God's grace through the labors of Father Phelan and the zealous priests who have succeeded him in charge of our Temperance Society, which, I am happy to say, is an honor and a credit to St. Patrick's congregation and to the city of Montreal.

I cannot close this history of the rise and progress of temperance under Father Phelan without bearing testimony to his extraordinary zeal and indefatigable labors in the cause of religion and temperance in this city. The amount of work he did, preaching twice on Sundays even when he celebrated Grand Mass, his labors in the confessional and in attending sick calls, besides the work after

Vespers connected with the Temperance Society, were really phenomenal. He knew and could call by name, I believe, every member of his congregation in the old Recollet Church, and all looked up to him as their "Soggarth aroon," and all Catholics and Protestants deeply and sincerely regretted his departure for his new and more extended field of usefulness as Bishop of Kingston. I may add that all were impressed with the feeling that that generation at least would not see his like again ; but happily it was ordained otherwise ; for, five years later God sent us in 1848 a worthy successor in our now venerable and venerated pastor, Father Dowd, who has so ably and successfully guided through difficult times the large congregation of which he still has charge, with that prudence and wisdom so characteristic of his administration since he came to St. Patrick's 43 years ago.

The address of the Honorable Senator was frequently interrupted by well-merited applause ; and at its close a perfect ovation was given to the veteran champion of the Temperance cause in Montreal.

The Honorable Chairman was about to announce the first number on the programme, when three little girls, the Misses Lilian M. E. Costigan, Clara J. Curran and Bessie Milloy, accompanied by Master W. P. Doyle, came upon the stage ; and, after gracefully saluting the Honorable Chairman and the audience, stood near while Master W. P. Doyle, in the name of the children of the members of the Society, read the following address :

To the Hon. SENATOR EDWARD MURPHY,

*Vice-President,*

St. Patrick's T. A. & B. Society.

HON. AND DEAR SIR,

We, on behalf of the children of the members of the St. Patrick's Total Abstinence Society, on this festive celebration of its Golden Jubilee, beg leave to interrupt for a moment these proceedings for the purpose of presenting to you, the chief lay officer of the Society and its oldest member, this bouquet of flowers as a mark of our affection and esteem.

Please accept with it our most sincere and best wishes for long continued health and happiness.

(Signed), LILIAN M. E. COSTIGAN,  
CLARA J. CURRAN,  
BESSIE MILLOY,  
WM. P. DOYLE.

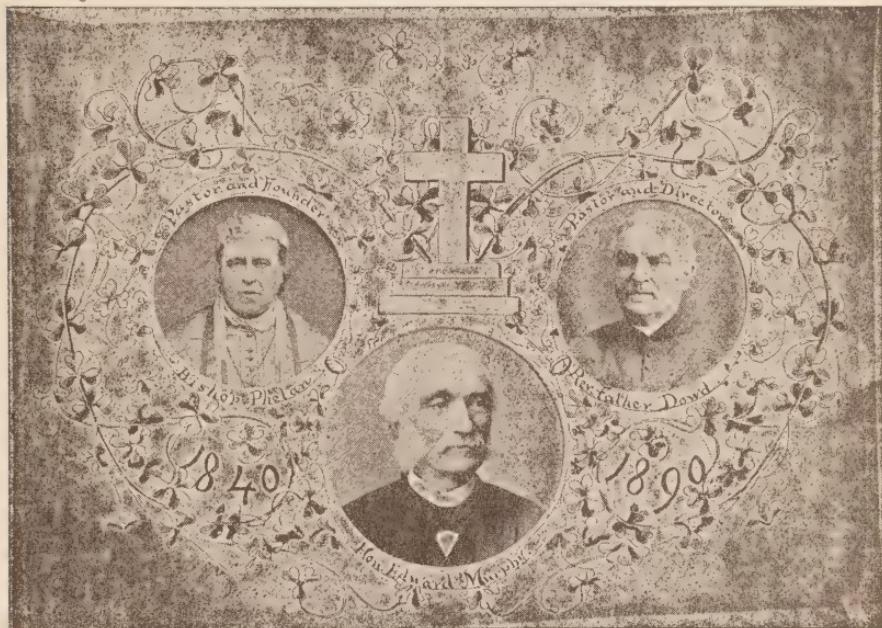
Little Miss Costigan then stepped forward and handed to the Honorable Chairman a very handsome bouquet amid the enthusiastic cheers of the vast audience.

The following souvenir programme was then taken up and successfully carried through, the Hon. Chairman announcing successively each number to the interested audience.



Social Celebration.

**St. Patrick's T. A. & B. Society.**



Golden

1840
1890

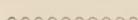
Jubilee

\* SOUVENIR \*

# PROGRAMME



## Part First.



HISTORICAL ADDRESS. . . . . HON. EDWARD MURPHY.

1 OVERTURE. . . . . "Ste. Cecile" . . . . . Arnaud.  
BY THE MONTREAL ORCHESTRA.

2 CHORUS. . . . . "Birds of Spring". . . . . Brinkworth.  
BY ST. PATRICK'S CHOIR.

3 SONG. . . . . "Smiling HOPE". . . . . Lavallée.  
MISS EUGENIE TESSIER.

4 SOLO AND CHORUS—"Valse from the Opera Faust" . . Gounod.  
MR. F. J. GREENE AND CHOIR.

5 SOLO AND CHORUS—"The Harp that once thro' Tara's Hall" Moore.  
MR. J. P. HAMMIL AND CHOIR.



LECTURE . . . "Lights and Shades in Human Character" . . .  
REV. J. A. McCALLEN, S.S.

**Part Second.**

1 SELECTION . . . . . "Erminie" . . . . . Jacobowski.  
BY THE MONTREAL ORCHESTRA.

2 SOLO AND CHORUS . . . . . "The Minstrel Boy" . . . . . Moore.  
MR. J. J. ROWAN AND CHOIR.

3 SONG . . . . . "Little Birds go to Sleep" . . . . . Howson.  
MISS EUGENIE TESSIER.

4 CHORUS . . . . . "Happy and Light" . . . . . Balfé.  
BY ST. PATRICK'S CHOIR.

5 CHORUS . . . . . "God Save our Native Land" . . . Sullivan.  
BY ST. PATRICK'S CHOIR.

PROF. J. A. FOWLER, *Director.* P. F. McCAFFREY, *Conductor.*

**Office Bearers 1840.**

REV. P. PHELAN, S.S.....	President.
R. J. BEGLEY.....	Vice-President.
JOHN CASSIDY.....	Secretary.
PETER DEVINS.....	Treasurer.
THOS. HEWITT....	Asst. Secretary.

**Office Bearers 1841.**

REV. P. PHELAN, S.S.....	President.
THOS. NEAGLE.....	Vice-President.
PETER DEVINS.....	Secretary.
THOS. MCGRATH .....	Treasurer.
EDWARD MURPHY..	Asst. Secretary.

*Committee.*

CHARLES CURRAN,	
CHRISTOPHER MCCORMAC,	
PATRICK MCSHANE,	
DENIS COTTERELL,	

ANDREW CONLAN,	
JOHN JOHNSON,	
HENRY HARKIN.	
MICHAEL MORLEY.	

**Office Bearers 1890.**

REV. J. A. MCCALLEN, S.S.....	<i>President.</i>
HON. E. MURPHY... <i>Vice-President.</i>	JAMES TIERNEY..... <i>Treasurer.</i>
PATRICK DOYLE... <i>2nd Vice-Presdt.</i>	THOS. LATIMORE, <i>Asst. Treasurer.</i>
JAS. J. COSTIGAN..... <i>Secretary.</i>	JAMES MILLOY..... <i>Marshal.</i>
JOHN H. FEELEY... <i>Asst. Secretary.</i>	JOHN LAPPIN..... <i>Asst. Marshal.</i>

*Committee of Management.*

JAS. MEEK,	A. BROGAN,	M. SHARPLEY,
JAS. CONNAUGHTON,	B. EMERSON,	J. H. KELLY,
THOS. FINN,	P. CALLARY,	JOHN KERBY.
JOHN WALSH,	A. T. MARTIN,	JOHN HOWARD.



## Father McCallen's Lecture.

Before beginning his lecture on the "Lights and Shades in Character," the Rev. Father McCallen said he desired to profit by the presence of so vast an audience, to express the thanks of St. Patrick's congregation and of the Temperance Society to His Grace the Most Rev. Archbishop Fabre, for the honor of his presence at the religious celebration on Sunday, when His Grace celebrated Mass and administered Holy Communion to several hundred members of the Society. It was a pleasure to know that the Very Rev. Father Marechal, Vicar General of the arch-diocese, was present at this social celebration as His Grace's representative. The interest manifested by His Grace and by the Very Rev. Vicar General and so many of the Rev. Clergy, prominent citizens, delegates of sister Societies, and by the vast audience before him, were, the Father said, a great source of encouragement, and to all he returned in the name of the Society his most sincere thanks.

Nor could he forget the Honorable Chairman, the veteran leader of the Temperance cause in this city, who for fifty years had given the influence of his words and still better of his example to his fellow members of St. Patrick's Congregation and to the citizens of Montreal, in his unwearied efforts for the amelioration of our people through the practice of sobriety. What an honor to our Society to have such a true Catholic, gentleman, patriot and scholar for its chief lay officer. A man respected and loved by every one who knows him, and whose life has been crowned by a new honor in his elevation to the great dignity of Senator.

And let me add in the words of his venerable pastor, who is not accustomed to give undeserved compliments : "If this new office and dignity do him honor, he does no less honor to the office and dignity." For the beautiful, interesting and instructive history of the Temperance cause in Montreal he deserved the warmest thanks of all present.

[The names of His Grace Archbishop Fabre, Vicar General Marechal and the Honorable Senator were greeted with applause.]

Father McCallen then took up his subject : " Lights and Shades in Human Character." He said :

VERY REV. AND REV. FATHERS, HONORABLE CHAIRMAN, LADIES AND GENTLEMEN :—Having worthily celebrated the Golden Jubilee of our Temperance Society by appropriate religious services yesterday morning and evening in St. Patrick's Church, we meet here to-night to prove, by a feast of music, song and speech, that the great virtue of temperance is no stranger to all that is noblest and best in social intercourse.

We have invited you to a banquet in honor of the Golden Jubilee of our Society. You will not, indeed, find spread out before you the choicest viands from the market to tempt your appetite and please your palate, nor the wines and liquors which some seem to consider a necessary accompaniment of all social celebrations ; but we offer what we judge to be a more appropriate and welcome feast—a feast for the mind, the soul, the heart ; and we are happy to think that, as you are our friends and the patrons of our noble cause, you will heartily approve of the choice thus made.

I have spoken so often of the various phases of the liquor question as to lead to the belief, that no matter how often I turn the crank, the music given forth is always temperance, with such variations as time and place suggest ; and that no matter how often I turn the crank the music never gives out. Be that as it may, my subject to-night is not Temperance, but " Lights and Shades in Human Character." But, as this is the Golden Jubilee of our Society, you will allow me, even to-night (might I not say especially to-night), to weave in a few golden threads of temperance, if only to connect together the various parts of my discourse, and to keep before you the consoling fact, that this is not only a social celebration, but the social celebration of the oldest Catholic Temperance Society in the land. Let us then speak of character, and of the influence of drink on character.

After defining character, the Rev. orator went on to describe the various peculiarities of the different individuals whom we meet in life : the cheerful and gloomy woman ; the sharp, witty character, acknowledged by all to belong to the Irish race ; the active, indus-

trious man, and his counterpart, the lazy man ; the drunkard and the sober man, the lecturer introducing two very fine selections in his description of the drunkard, and rendering them in a very natural and effective style. We give the first of these selections.

### GO FEEL WHAT I HAVE FELT.

*Answer of a young lady, who was accused of being a fanatic in her hatred of alcoholic drink.*

Go, feel what I have felt ;  
Go, bear what I have borne ;  
Sink 'neath a blow a father dealt,  
And the cold, proud world's scorn.

Thus struggle on from year to year,  
Thy sole relief the scalding tear.

Go, weep as I have wept  
O'er a loved father's fall ;  
See every cherished promise swept,  
Youth's sweetness turned to gall ;  
Hope's faded flowers strewed all the way  
That led me up to woman's day.

Go, kneel as I have knelt,  
Implore, beseech and pray ;  
Strive the besotted heart to melt,  
The downward course to stay ;  
Be cast with bitter curse aside,—  
Thy prayers burlesqued, thy tears defied.

Go, stand where I have stood,  
And see the strong man bow,  
With gnashing teeth, lips bathed in blood,  
And cold and livid brow ;  
Go, catch his wandering glance, and see  
There mirrored his soul's misery.

Go, hear what I have heard,  
 The sobs of sad despair,  
 As memory's feeling fount hath stirred,  
 And its revealings there  
 Have told him what he might have been,  
 Had he the drunkard's fate foreseen.

Go to my mother's side,  
 And her crushed spirit cheer ;  
 Thine own deep anguish hide ;  
 Wipe from her cheek the tear ;  
 Mark her dimmed eye, her furrowed brow,  
 The grey that streaks her dark hair now,  
 The toil-worn frame, the trembling limb,  
 And trace the ruin back to him  
 Whose plighted faith in early youth  
 Promised eternal love and truth,  
 But who, foresworn, hath yielded up  
 This promise to the deadly cup,  
 And led her down from love and light,  
 From all that made her pathway bright,  
 And chained her there mid want and strife,  
 That lowly thing—a drunkard's wife !  
 And stamped on childhood's brow, so mild,  
 That withering blight—a drunkard's child !

Go, hear and see, and feel and know,  
 All that my soul hath felt and known,  
 Then look within the wine-cup's glow ;  
 See if its brightness can atone ;  
 Think if its flavor you would try,  
 If all proclaimed,—'Tis drink and die.

Tell me I hate the bowl,—  
 Hate is a feeble word ;  
 I loathe, abhor, my very soul  
 By strong disgust is stirred  
 Whene'er I see, or hear, or tell,  
 Of the DRK BEVERAGE OF HELLA !

After this selection, the Rev. lecturer spoke of the sober man, "so respectable and respected," and drew a contrast between his home and that of his drunken neighbor—of the proud, vain man and the humble, unassuming man,—of the noble, generous character, and the niggardly, mean man "who can view the poverty, suffering and starvation of fellow men around him, and still keep his purse closed." "There must be some awfully mean men in this world," said the lecturer with one of his inimitable transitions from serious to gay. "I heard of a milkman who not only skimmed the milk on the top, but who actually turned it over to see if he could not skim it on the bottom." And the audience was so convulsed with laughter that it was some time before the lecturer could proceed.

[The concluding remarks of Father McCallen on the care that should be taken by parents, in watching over the first developments of character in their children, are so full of practical suggestion that we give them in full :]

A child in its mother's arms already begins to notice and to imitate. Each day develops this power of perception and imitation, and before the child is three years old you will be surprised to see the influence exerted upon it by the mother's or the nurse's character. Yes, home education has a great deal to do with the formation of character. A child who is naturally peevish and ill-tempered may have much of the asperity of this disposition removed by the cheerful mother, who, while its mind and heart are still young, can more easily adapt them to the lovely mould of her own pleasant character. So likewise the lazy boy may be forced into activity, the dull and gloomy child be brightened, the little thief corrected, and imbued with such a delicate sense of the rights of others as to grow up to be a man of upright character and strict business integrity. Will not young mothers undertake the noble work imposed upon them, and will not those who failed to confer the blessings of this home education on their children now verging into manhood or womanhood at least try and repair as far as they can their neglect of so important a duty? No one will be the loser. The parents will gain thereby; for their children will be an honor and a glory to them. The children will gain; for they will enjoy many

of the sweets and pleasures secured by a cheerful, industrious, even-tempered character, and be spared the trials and crosses which invariably fall to the lot of the gloomy, lazy, ill-tempered individual. Society, too, will gain ; for it will obtain honest men to fill its public offices of trust ; active, industrious laborers to till the fields ; and bright young people to cast a little bit of sunshine into its own pleasant gatherings.

One more word and I have done.

What influence does excess in the use of intoxicating drink exert upon character ? Will any man deny that it spoils all that is naturally good, and develops and intensifies whatever is evil in our natures ? Have we not often seen the cheerful, bright, happy, sober individual become gloomy and morose under the excessive use of intoxicating stimulants ?

Does not the industrious, active man, once a victim of the liquor habit, become a lazy good-for-nothing sot ? Is there a single happy disposition in any individual that escapes the blighting influence of intemperance ?

What other argument need be advanced in support of these assertions than experience, which has taught, time and again, that the virtue of temperance (which has no greater safe-guard than Total Abstinence) is a most powerful auxiliary in preserving all that is good, noble, upright and attractive in the cheerful, witty, clever, active, industrious and honest man, as it is a corrective of the opposite defects of character.

No wonder, then, that we are happy to-night in the celebration of this Golden Jubilee of St. Patrick's Total Abstinence Society, the great pioneer of the Catholic Temperance movement in this fair city of Montreal ! How shall we ever prove our gratitude to the zealous priests and active body of laymen who have bequeathed to us the blessings of the grand virtue of sobriety ? I will answer : by going on bravely with our noble work, extending its influence for good far and wide, and bequeathing to others the precious legacy which our fathers left to us.

If we are true to this our grand mission, may we not hope that some one among the young men now listening to me may be able,

at the Centenary of our Society, to rehearse the history of the next fifty years as the Hon. Senator has, in so interesting and pleasing a manner, done that of the past ; and that amid the plaudits of a still more vast assembly than that which I now address, he may be able to announce the complete overthrow of the demon drink by the angel of sobriety, and the complete triumph of the grand, noble and christian cause of Temperance.

The applause which greeted the lecturer as he took his seat showed how much the audience had enjoyed the treat which had been given them.

#### THE VOTE OF THANKS.

Dr. W. H. Hingston, as soon as the applause was over, rose, and addressing the Hon. Chairman and the ladies and gentlemen present, said that it gave him great pleasure to be the mover of a vote of thanks to the Rev. Father for his able, instructive and most interesting lecture on Lights and Shades in Human Character. His watch told him the lecture had lasted a little over an hour. Without his watch he would have said it had lasted only ten minutes, so skillfully had the Rev. orator kept up the interest in his discourse. Nor would he allow the Father to do himself the injustice of being considered a kind of music box which only gave out a single tune, "Temperance." A better and more just comparison would have been the kaleidoscope, which, no matter how often it is turned, ever presents new and varied beauties. So much instruction, such a fund of apt illustration, of humorous and grave anecdote, and so masterly a delineation of character made his, the speaker's, task easy ; and, therefore, he moved that the thanks of this audience, justly deserved, are extended to the Rev. Father McCallen for his most instructive and interesting discourse.

#### THE MOTION IS SECONDED.

Mr. John S. Hall, M.P., on rising to second the motion, said : It is the first time I have had the pleasure of listening to the able lecturer of this evening, and it will not be the last. It is a pleasure for me to think, that we who are of different creeds, can meet

together and work for the welfare of our people through the noble cause of Temperance. I heartily endorse the praise so justly bestowed on Father McCallen by my friend, Dr. Hingston. We have learned many useful lessons to-night, and we have had a rich intellectual treat offered to us, which makes us feel it is a good thing for us to be here. I most heartily second the motion just proposed, and know that it will receive your earnest approval.

#### THE MOTION IS CARRIED.

When the Honorable Mr. Murphy, Chairman, placed before the audience the motion for a vote of thanks, the immense audience manifested by a universal clapping of hands their warm approval and hearty acknowledgment of their appreciation of Father McCallen's effort for their instruction and entertainment.

#### THE MUSIC.

The programme on another page will afford the reader some idea of the musical treat of the evening from a mere perusal of the names of the singers and of the selections chosen for rendition.

The Montreal orchestra acquitted itself in a most creditable manner of its share of the programme. The St. Patrick's Choir of eighty-five members, with Professor Fowler at the piano, and Mr. P. F. McCaffrey, baton in hand, presented a very fine appearance as they rose to give the opening chorus, "Birds of Spring," merit-ing for their magnificent rendition of this and the following choruses the most hearty applause of the audience. Miss Eugenie Tessier, the blind songstress, was listened to with rapt attention, and in response to enthusiastic encores gave in her own superb style the "Last Rose of Summer," and the "Kerry Dance," the latter being received with thunders of applause and manifestations of the great satisfaction of the audience with this musically gifted young lady.

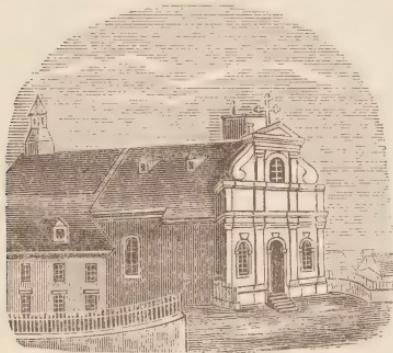
The solos by the members of the Choir, Messrs. F. J. Greene, J. P. Hammill and J. J. Rowan, likewise merited encores, and contributed greatly to the pleasure of all those present who know and appreciate good singing.

The Hon. Chairman then addressed the audience. He thanked the Choir of St. Patrick's Church for their able services. He also thanked Prof. J. A. Fowler, the talented director of the Choir, for the appreciated services he had rendered the Society on this occasion and in the past.

*God Save Our Native Land* was then sung, the vast audience standing. Thus was most successfully brought to a close the Golden Jubilee of the St. Patrick's T. A. & B. Society.

---

### Our Engravings.



RECOLLET CHURCH.

We believe a few words in explanation of the engravings which adorn the pages of this Souvenir copy of the Golden Jubilee of St. Patrick's T. A. & B. Society will contribute to the pleasure and information of our readers.

*The Recollet Church.*—This old landmark of Irish Catholicity and the cradle of our Temperance Society has disappeared ; but its memory still lives in the heart of many of our older brethren in the faith. It was situated on Notre Dame st., opposite the present narrow street called Dollard Lane. It was first used by the Irish Catholics in 1830 as a place of worship for those among them who lived in the centre and western part of the city, while those of the eastern section continued to worship in Notre Dame de Bonsecours.

*St. Patrick's Church.*—This beautiful church occupies a commanding position on the high terrace overlooking Lagauchetière street and the lower part of the city. It was begun in 1843, and opened for the first time for the use of the faithful on St. Patrick's Day, 1847. Its architecture is Gothic. Its extreme length is 233 feet, its extreme width 105 feet, and the height of the ceiling 85 feet. The foundation walls are 10 feet thick, and the height of its steeple 228 feet. The three altars are highly ornamented, and the stained glass windows are of rich design and finish. When newly frescoed, as it will be when the heavy debt has been lessened, St. Patrick's will be one of the most complete and handsome church edifices in Montreal.

*Our Founder.*—Rt. Rev. Patrick Phelan was born in the Parish of Ballyragget, County Kilkenny, Ireland, and baptized on February 1st, 1795. He was ordained priest in the Grand Seminary of this city by Bishop Lartigue in September, 1825, and was permitted by Bishop Chevereus of Boston (to whose diocese he had been aggregated) to labor for the Irish Catholics of Montreal. In November of the same year Father Phelan entered the Society of St. Sulpice, laboring for seventeen years for the welfare of the Irish people of Montreal. In 1840, as already stated, he became founder of our Temperance Society. In 1843 he was consecrated Bishop of Kingston, and met in his new field of labor the success which had attended his zealous efforts in Montreal. He died in June, 1857.

*Our Pastor, Rev. Patrick Dowd.*—Rev. Patrick Dowd, Pastor of St. Patrick's Church, was born in 1813 in the County Louth, Ireland. In 1832 he entered the Irish College at Paris, and was ordained priest in that city by Monseigneur De Quenel, its Archbishop, on May 20th, 1837. The first three of the ten years following his ordination, he spent in the direction of the Diocesan Seminary of Armagh, and the remaining years in the work of the ministry at Drogheda, where he lived with the Primate.

In 1847 Father Dowd returned to Paris, and after spending one year in the Novitiate of St. Sulpice, became a member of that illustrious Society. It was in June, 1848, that he came to Montreal to

labor in St. Patrick's, and in 1860 was appointed its pastor, succeeding to Rev. Father Connolly in that office.

The following are the dates of the most important events in his laborious and successful career in Montreal :

1849. Erection of St. Patrick's Orphan Asylum.

1865. Erection of St. Bridget's Home for the aged poor and infirm, and of the Night Refuge for the destitute.

1866. Petition to the Holy See to have separate churches for English-speaking Catholics granted.

1872. Erection of St. Patrick's School for girls.

1877. Great Irish Catholic Pilgrimage to Lourdes and Rome.

1887. Golden Jubilee of his Priesthood.

We do not speak of the other labors of his ministry, and of the toil necessary to carry on the great works of charity which this venerable priest has founded. We will simply say, as has been so truly said before : "To write Father Dowd's memoir in full, would be to write the history of the Irish Catholics in Montreal during the last forty-three years, so intimately has he been associated with every good and charitable work."

*Our President, Rev. J. A. McCallen, S.S.*—The Rev. J. A. McCallen, S.S., was born in Philadelphia in 1847. He spent two years in the study of the classics in St. Mary's College, Wilmington, Delaware, and four years in St. Charles' College, Ellicott City, Md. In 1866 he entered St. Mary's Theological Seminary and University, then as now under the direction of the Society of St. Sulpice. In 1868 he was sent to complete his theological studies at St. Sulpice, Paris. During the five months of the siege of Paris by the Prussians in 1870-71, Father McCallen, then a student in theology, served in the ambulance corps attached to the Seminary of St. Sulpice, which had been converted into a military hospital for the care of the sick and wounded soldiers. During the commune, the Novitiate of St. Sulpice at Issy, near Paris, became the headquarters of one of the army corps of the communists, and was almost utterly destroyed by the shells of the army of McMahon in their efforts to dislodge the enemy and drive them back into the city. So utterly untenantable had the Novitiate

become, that the novices were transferred to Orleans, where, in June, 1871, Father McCallen was ordained priest. In September of the same year he returned to the Seminary of Baltimore, and during sixteen years was employed as Professor of Philosophy, Liturgy, Sacred Eloquence, and for four years as Treasurer of that Institution. The year 1881 he spent in teaching classics in St. Charles College, Ellicott City, which is the preparatory department of the Theological Seminary. While in Baltimore, Father McCallen directed the church ceremonies, which took place in the Cathedral of that city, and with such success, that at the Centenary of the American Hierarchy, in November, 1889, his Eminence Cardinal Gibbons invited him to return to Baltimore, and confided to his care and direction the entire ceremonial of what has proved to be the grandest religious celebration ever held on this continent. In September, 1887, Father McCallen was transferred to St. Patrick's Church, in this city, being associated with Father Dowd and the other priests of the church in the care of that large and important congregation. Since his arrival in Montreal he has been the President of St. Patrick's T. A. & B. Society, and it is the earnest hope of all our members that other duties may not rob us of his zealous and appreciated services.

*Our Vice-President, Honorable Edward Murphy.*—Hon. Edward Murphy was born in 1818, in the Parish of Ballyellen, County Carlow, Ireland. When he was six years old he came with his parents to Montreal, where he has since resided. In 1832 he began his business career, which has proved so successful. In 1840 he joined the Temperance movement inaugurated in this city by Rev. Patrick Phelan, S.S., and has ever since proved a faithful member to the Society, of which he has been an office-bearer forty-nine years out of the fifty of its existence. In 1859 he became a partner in the firm of Frothingham & Workman, wholesale hardware merchants. He is a member of the Natural History Society of this city, and his lectures on the "Microscope and its Revelations" and on "Astronomy," prove that he finds time amid his business occupations for the cultivation of his literary and scientific

tastes. These lectures—always delivered for charitable purposes—have been heartily received and much appreciated. Mr. Murphy is also President of the City and District Savings Bank, Life Governor of the Montreal General and Notre Dame Hospitals, and of the Laval University, Trustee of St. Patrick's Orphan Asylum, as well as one of its most generous benefactors, Chevalier of the Sacred and Military Order of the Holy Sepulchre, Harbor Commissioner, and since June, 1889, Senator. But it is especially for his unceasing efforts in behalf of all works of charity, education and religion that Mr. Murphy deserves the greatest praise. His generosity knows no bounds, and the orphan and the poor will long continue to bless his name. Among other marks of his interest in the education of the young are the medals and prize, amounting to \$100, founded by him in perpetuity for the most successful pupil in the Commercial Course—a prize open to all competitors. We hope he may long be spared to the Society and to St. Patrick's Congregation, of which he is so worthy a member.

*Our Society.*—In conclusion we desire to quote the following rules of St. Patrick's T. A. & B. Society for the information of those who desire to become members :—

1. The Society shall consist of two kinds of members, ordinary and regular.
2. All persons without distinction shall be admissible to become ordinary members of the Society by taking a Pledge to abstain totally from all intoxicating drinks, and getting their names registered on the books of the Society by the Secretary, from whom they shall receive a certificate of admission on payment of 15 cents.
3. All male members between the age of 14 and 50 years, being ordinary members of the Society, may become regular members by paying 25 cents admission fee and 25 cents monthly thereafter. All regular members are members of the Benefit Branch of the Society.
4. Ordinary members, not desirous of joining the Benefit Branch, by paying 25 cents admission and 10 cents monthly thereafter, or \$1 in advance for the year, shall be qualified to hold office,

to vote for office-bearers and on any other business of the Society, subject to No. 8 below.

5. The members of the Society, ordinary and regular, shall meet on the second Sunday of each month in St. Patrick's Church, immediately after Vespers, for religious exercises by the Rev. President, and the transaction of all other business.

6. The Annual Meeting of the Society for the election of officers shall be held on the last Sunday of March each year.

7. The election shall be decided by a majority of votes, and the voting shall be by ballot.

8. No member shall be qualified for election to any office or vote for officers (but can vote on any other question before the Society) unless he has been a member of the Society three months, and his dues and other charges are fully paid up.

9. The Rev. President shall read the names of the newly-elected officers at the Regular Monthly Meeting in April of each year, after which they enter immediately upon the duties of their respective charge.

10. At the death of a member or member's wife, or widowed mother of an unmarried member, a tax of 25 cents, or a larger amount, not, however, to exceed 50 cents should the state of the funds in the judgment of the Committee of Management require it, shall be levied on each regular member. The said tax when levied shall be collected at the next Monthly Meeting after decease. The funds so collected shall be considered fees of the Benefit Branch and treated accordingly.

#### BENEFITS.

1. Before having any claims on the Benefit Branch, a person must be a member for 12 months, and clear on the books.

2. On the death of a married member in good standing, as above, living with his wife at the time of his death, the sum of One Hundred dollars shall be paid to his widow.

3. In cases when it shall come to the notice of the Society that the wife of a deceased member is not a fit or proper person to receive aforesaid Benefit, it shall be the duty of the Committee of

Management to dispose of the said Benefit in whatever manner they may deem best in the interests of the deceased member's family.

4. On the death of the wife of a member in good standing, said member shall receive the sum of Fifty dollars.

5. On the death of a widowed mother of an unmarried member in good standing, said member shall receive the sum of Fifty dollars.

6. On the death of a widowed mother of an unmarried member, where one or more brothers are members in good standing, the sum of Fifty dollars, as named in preceding clause, shall be divided equally between said brothers.

8. On the death of an unmarried member in good standing, the sum of One Hundred dollars shall be paid to his nearest relative, or to whom the said unmarried member may have previously willed it.

8. On the death of a member having no friends, the Chairman of the Committee of Management shall take charge of the burial of said member.

